

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"Satan doth stir up the hearts of the people to contend concerning the points of my doctrine; and in these things they do err, for they wrest the Scriptures and do not understand them" (DOC. AND COV. 10: 63).

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ANSWER GIVEN TO "TEN REASONS WHY 'CHRISTIANS' CAN NOT FELLOWSHIP WITH LATTER-DAY SAINTS."

BY BRIGHAM H. ROBERTS.

(Continued from page 534.)

"SEVENTH—The 'Mormon' Church is polytheistic. It teaches plurality of Gods. And that these become Gods, having been men. Being men, they become Gods by practicing plural or celestial marriage and other 'Mormon' principles."

I have said already, I think, that the effort was made when these "Ten Reasons" were originally issued to make what is charged to "Mormon" doctrine just as odious as possible. This is, perhaps, legitimate controversy. I will not pass judgment upon it, since it is doubtless the effort of the authors of the "Ten Reasons" to discharge their Christian duty to the world. But I may at least say that it is not "Mormon" doctrine that Gods become such by practicing "plural marriage," even though the seventh "Reason," couples with it "and the other 'Mormon' principles." I think it was put in that form in order to make the alleged "Mormon doctrine" offensive. For the other statements of this seventh "Reason," I may say that "Mormon" doctrine teaches that there is One Divine nature; that in that divine nature there are the attributes of power, majesty, judgment, justice, truth, mercy, holiness, goodness, and every other excellence that has been or ever can be suggested to the mind of man. So that all this excellence enters into the divine nature; but any number of divine persons may enter into or partake of that nature, and partake of its attributes, and we shrink not from the charge that in this sense in our doctrine there is a plurality of Gods. We know there is God the Father, and God

the Son, and God the Holy Ghost, but these divine personages are one in attributes and one in purpose, and in will, but not one in personalities; not one person, but three distinct personages. If there be three who have entered into this divine nature, there is no reason why there may not be more than three enter into that same divine nature. Let me read you the Scriptures about it. The beloved disciple in his first epistle says:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

"And every man that hath this hope in him purifieth himself, even as he is pure."

So here is a warrant of holy Scripture that men may become like unto the Christ, and if like unto the Christ, then like unto the Father also; and that they may participate in the same great and holy and divine nature as both Father and Son. Also it is written: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Hebrews 2:11). It is not without warrant of holy Scripture then to say that there is what is called a plurality of divine persons. If it is allowed that men may become the sons of God, is it not conceivable that they may become like unto their Father? Since men are of the same nature with God, having in them the power of growth, of adding line upon line, precept upon precept, here a little and there a little, growing in grace and in the knowledge of truth, expanding with the passing of the Millenniums, the ages, and the æons of time—under these conditions who shall undertake to limit the sons of God, and say to them: "Thus far shall thou go, but no farther." Granted the power of progress, and eternity before them, with God to help and good men for companions, and angels as their servants, who shall measure the height of the glory and the power to which men, through the Gospel, shall attain? Truly, as the Scripture says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"Eighth—The 'Mormon' Church teaches an anti-Biblical doctrine of salvation. It requires faith in Joseph Smith, in the books he produced or translated, in the priesthood, in continuous revelation, and in baptism by immersion at the hands of a 'Mormon,' together with faith in the Father, Son, and Holy Ghost (with the 'Mormon' definition of the Trinitarian persons) as conditions of human salvation. It uses the atonement of Christ to cover original sin, the sin of Adam, and teaches its adherents to depend on good works as the basis of pardon for personal sins."

Just let me comment on this part of this Eighth Reason before reading the remainder of it, and call your attention to some Scripture with reference to it. I would like to ask the authors of the "Ten Reasons" if they do not use the atonement of Christ "To cover original sin—the sin of Adam? We do, of course; but it is not true that we do not also consider the atonement of Christ as covering men's individual sins, as this passage from one of our revelations proves:

"Remember the worth of souls is great in the sight of God; For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent, and come unto him. . . . that he might bring all men unto him, on conditions of repentance." "For behold, I, God, have suffered these things—[that is, endured the suffering due for the sins of men]—for all, that they might not suffer if they would repent but if they would not repent, they must suffer even as I" (Doc. and Cov., Secs. 18, 19).

So that this statement of our doctrine, in number Eight of the Reasons, is inaccurate. We believe that the Christ is the personal Saviour of every man, woman and child born into the world: as also that his atonement covers the transgression of Adam; and we do not believe our own good works to be the basis of individual forgiveness; but we regard the atonement of the Christ and the fact that he suffered for our sins, and the sins of all the world, as the basis of all forgiveness. But we do believe—and it is Scriptural—that men must, on their part, repent of sin, obey the ordinances of the Gospel; and thus, by coupling their obedience with God's grace, they may attain unto salvation. Anything less than this would be a misrepresentation of our faith.

Now, to continue the rest of this Eighth Reason:

"It also teaches a doctrine of baptism for the dead that is antagonistic to the Bible doctrine of retribution, and that encourages people to remain impenitent."

A word on that. Peter says, in his first epistle:

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which he went and preached unto the spirits in prison, which sometime were disobedient when once the longsuffering of God waited in the days of Noah."

Here we have the Gospel preached to those who once rejected it during the preachings of righteous Noah. They rejected it, and yet the Christ goes to the spirit world and again presents the Gospel to them. Now, how are the ordinances of the Gospel to reach them? How are they to manifest obedience to the things necessary to salvation?

Perhaps this may be a key to it: Paul says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" This doctrine

of baptism for the dead, by which the Gospel reaches all the past generations of men who lived when it was not upon the earth; or when on the earth, they did not hear it; or having heard it failed to obey it, is not unscriptural; and constitutes a foundation from which may be vindicated both the mercy and justice of God.

"Ninth—The 'Mormon' Church believes in polygamy. The doctrine is to them both sacred and fundamental. They believe and teach that Jesus Christ was a polygamist. The manifesto of September 24, 1890, was not a repudiation of the doctrine of plural or celestial marriage and did not claim to be such. It was as all honest 'Mormons' freely confess only a suspension of the practice for the time being. They hold the principle to be as eternal as God himself."

The "Mormon" Church does not teach that Jesus Christ was a polygamist. It is absolutely silent upon that subject. There may have been, and I believe there have been, individual men who have advanced that idea; but it is not a doctrine of the Church. It comes not from those sources of information and revelation which the Church recognizes as of binding force. In regard to polygamy, the Church of Jesus Christ of Latter-day Saints does not teach that it is fundamental. It is a high privilege conferred under special condition, directly under the command of God, whenever it is allowed. The proof that it is not fundamental to our faith rises from the fact that "Mormonism" existed and flourished before it ever was taught that under special sanction and conditions it was a true principle. And now that its practice has been discontinued, by official action of the Church, "Mormonism" still survives and goes on functioning in the great mission it has to perform in the world. So that it turns out that it is a special privilege, allowed under special conditions, and hence not fundamental to the Church or to its mission at all.

Again:

"Tenth—The 'Mormon' Church teaches that God is a polygamist, the natural father of all intelligent beings in heaven, earth and hell; that angels, men and devils are his offspring by pro-creation, or natural generation; and that Adam is the father of Christ's human nature as Brigham was father of his children."

The "Mormon" Church does not teach any of those things here set forth. I say it specifically: She does not teach that God is a polygamist; or that he is the natural Father of all intelligent beings in heaven, earth and hell; that angels, men and devils are his offspring by pro-creation or natural generation. The Church does not teach that Adam is the father of Christ's human nature as Brigham Young was the father of his children. The Church is absolutely silent on these matters. Here again the authors of the "Ten Reasons" have either given their own deductions from what they conceive to be our faith, or have taken the individual utterances of men in our Church as doctrines of the Church.

The "Mormon" Church does, however, teach that God is the Father of the spirits of men; that he is truly "our Father" which is in heaven. That the Christ taught and Paul says: "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live" (Heb. 12: 9).

Certainly that is Biblical. It is the doctrine of St. Paul, that God is the father of the spirits of men; but does that mean he is the father, the direct progenitor, by natural pro-creation, of every spirit in heaven, earth and hell? No, not at all. When we say that Adam is the father of the human race, do we mean by that that he is the father by direct natural generation of every individual child that is born into the world? No; we mean by that to say that he is the head of the human race, as its great patriarch and progenitor, and with whom, of course, we shall in the future be associated in holy relationships. He is the father of the human race, because from those who came from his loins came all the rest of the races of men; and so, doubtless, in like manner, God is the father of the spirits of all men, and there is some spark of his own divine nature in these spirits of men, that he is anxious shall be developed, until it shall reflect in the offspring the glory and attributes of the Father.

This completes, rather imperfectly, and hastily, the "Ten Reasons" why Christians cannot fellowship with Latter-day Saints as they do with each other. "With such a so-called Church and system of doctrines," they say, "Christians can have nothing in common but the use of the great salvation of the God man, Christ Jesus." Well, be it so. Let us quit fair friends on this matter of the review. So much of their statement as is true we concede with all the responsibility that goes with it; and will try to survive their exclusion of us from their Christian brotherhood until they are better informed. And meanwhile we will labor both for their enlightenment, and for their salvation.

And now will you bear with me a moment longer while I call the attention of these authors of the "Ten Reasons" to some matters that they do not often reflect upon.

Paul says, in his letter to Titus, that he lived in hope of eternal life, "which God that cannot lie, promised before the world began." This at once presents us with a view of the Gospel that makes it older than the earth itself; for God's covenant of eternal life unto his spirit children was a Gospel covenant, and the Gospel was planned to bring into reality man's immortality and eternal life; and also the joy of man, for that was and is God's purpose. (Book of Mormon, II. Nephi 2: 25). From that Gospel, known before the foundations of the earth were laid, from time to time, there have come, from God's presence, dispensations of it to the earth. A dispensation of it was given in the days of Adam, for in his day he and his spouse were promised

that the seed of the woman should crush the head of the serpent; that is, that good should overcome evil, that Christ should subdue Satan. A dispensation of the Gospel was given to Noah, and he preached it to his generation. A dispensation of the Gospel was given unto Abraham. Paul tells us that in the Epistle to the Galatians, saying: "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Then, later on he asks this question: "Wherefore then serveth the law?" That is to say, if the Gospel was preached to Abraham, why then the law of Moses? He said it was added—added to the Gospel—which was to be our school-master, to bring us unto Christ, but now that we are brought unto Christ we no longer needed that schoolmaster, the law. The Gospel then was preached unto Abraham; and moreover, it was preached unto ancient Israel, for Paul, referring to ancient Israel, said, "For unto us was the Gospel preached as well as unto them (i.e., to ancient Israel): but the word preached did not profit them, not being mixed with faith in them that heard it." Then again, Paul writes this to the Corinthians: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud; and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ" (I. Cor. 10: 1-4).

A dispensation of the Gospel came in the personal ministry of the Lord Jesus Christ, John the Baptist as its forerunner, and the Apostles who followed afterwards. But they themselves predicted an awful night of apostasy that should follow them, wherein men should exalt themselves above all that is even called God, and would sit in the very temple of God, and usurp the prerogatives that belong to God alone (II. Thess. 2: 1-12).

After these various dispensations of the Gospel, each having performed the work that was assigned to it, we come at last to the dispensation of the fullness of times, wherein God will gather together in one all things in Christ (Eph. 1: 9, 10). All rivers to the ocean trend; and so in like manner all these former dispensations trend toward the dispensation of the fullness of times, in the which God will complete his work in the redemption of the earth, and in the salvation of men. This is the dispensation of the fullness of times which we have to proclaim unto the inhabitants of the earth. This is the dispensation in which all former dispensations are being gathered into one; in which all shall contribute their keys of authority and power. We preach that in this dispensation the grand winding up scene shall take place, wherein God shall consummate his work. We are the heralds and the messengers of this dispensation; and though it may, in the language of these "Ten Reasons," "unchurch" other

so-called churches, it brings to their members a richer treasure than they can find in their own systems; and if it seems to close any door, temporarily, to them, behold it opens wide the door that reaches all the generations of men, from Adam's time to our own day, and to all future generations.

Brethren and sisters, in conclusion, and feeling the weariness through trying to perform this task, let me now, in all the sincerity of a human soul, bear witness to you that these things of which we testify—the incoming of a new dispensation of the Gospel to man, the advent of the dispensation of the fullness of times, in which God will bring to pass the accomplishment of his purpose with reference to the salvation of man, let me bear you my solemn testimony of its truth. If my mind is capable of comprehending truth, if my soul is capable to the thrill that comes from the manifestations of God's Spirit to man's spirit, if I am at all capable of any of this spiritual enlightenment and fellowship with God, then I testify to you, in the name of the Lord Jesus Christ, that these things whereof I speak are true; and it is for the world to repent and receive the message of the Church of Jesus Christ of Latter-day Saints, in the name of God. Amen.

BLESSING IN MOURNING.

Deem not that they are blest alone
 Whose lives a perfect tenor keep;
 For God, who pities men, has shown
 A blessing for the eyes that weep.

The light of smiles shall fill again
 The lids that overflow with tears;
 And weary hours of woe and pain
 Are promises of happier years.

There is a day of sunny rest
 For every dark and troubled night;
 Though grief may bide an evening guest,
 Yet joy shall come with early light.

Nor let the good man's trust depart,
 Though life its common gifts deny;
 Though with a pierced and broken heart,
 And spurned of men he goes to die.

For God has marked each sorrowing day,
 And number's every secret tear;
 And heaven's eternal bliss shall pay
 For all his children suffer here.

—BRYANT.

THURSDAY, SEPTEMBER 1, 1921.

EDITORIAL:

THINGS THAT MONEY CANNOT BUY.

IN THE midst of the great City of Paris stands the Arch of Triumph (Arc de Triomphe), a lofty and majestic memorial erected by Napoleon the Great, in commemoration of his victories. Radiating from that central point are the principal streets of the French capital, one of them the famous Avenue of the Champs Elysees, probably the most beautiful thoroughfare in all the world. This radiation gives to the city the semblance of a star (I'toile), each of the streets mentioned representing one of the rays. A more homely comparison would make of the arch the hub of a wheel, with the streets or avenues as spokes. The arch is a magnificent structure, one of which Paris and all France is justly proud. Studded with innumerable electric bulbs, it presents, when lit up, as it is on public occasions, a brilliant and even dazzling spectacle.

Standing, not long since, upon the summit of the Arch of Triumph, gazing out over the great metropolis, admiring, not for the first time, the wonderful panorama spread out before me, I recalled an anecdote connected with the edifice which I feel assured will not be out of place in the *Millennial Star*. The anecdote has to do with a millionaire lady from abroad—one of the quick-rich class—who owned a splendid mansion fronting on the Champs Elysees. When about to give a grand fete at her palatial residence, she made application to the civic authorities, desiring to have the Arch illuminated in honor of the occasion, she to bear all expenses. The application was denied, of course; whereupon the lady(?) pertly inquired: "How much do they want for their arch—I'll buy it of them." This speech, reported to the authorities, drew forth a response in every way worthy of its source: "Tell the Madame there are some things that money cannot buy."

Wealth is a powerful agent, either for good or ill; but it is not so powerful as some people suppose. It can buy many things—"human things" included; but it cannot buy real men or real women. It will purchase office and position, but not confidence and respect; it will win flattery and obsequious attention, but not friendship and love. These are things that cannot be bought. They are not for sale. Either they come free, or they come not at all.

It is the same, and even more so, with things spiritual—the

most precious of all possessions. Money cannot buy them. When Simon the Sorcerer, intent upon making himself rich out of sacred things, offered the Apostles money in exchange for the power to impart the Holy Ghost, Peter said to him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." No; such things come as gifts, not as bargains. All men, rich and poor, are equally entitled to them, if equally worthy; and no man can receive these gifts upon any other terms than the Giver himself has laid down.

It is related that Thomas Aquinas, the famous scholastic of the middle ages, was visiting Pope Alexander the Sixth, and was being shown by the pontiff through the treasure vaults of the Vatican. Surveying with pride the heaped up masses of gold and silver, and the world of jewels that sparkled at his feet, the would-be successor to Saint Peter said, apologetically: "We cannot say, Silver and gold have I none." Thomas, with a twinkle in his eye, answered: "No, and neither can you say, Take up thy bed and walk." There are some things that money cannot buy, and the power to work miracles is among them.

Membership in the Church of Christ, with the ordinances of the Gospel, the powers of the Priesthood, and the gifts of the Spirit, are absolutely unpurchaseable. So also are the blessings of the Temple. Let no man think because as a member of the Church he is required to obey the divine law relating to tithes and offerings before entering the House of God, that he thus purchases his admission to those sacred precincts. Tithes and offerings are merely an expression of the faith that men must have before the Lord can bless them as abundantly as he desires. They are in no sense a bribe, or the purchase price of blessings that follow. Faith and good works win divine favor, and make men and women worthy to be blessed; that is all. Eternal life, the greatest and most precious boon that heaven can bestow, comes by the grace of God, and is in very deed—a gift.

O. F. W.

PRESIDENT WHITNEY AND PARTY IN THE SWISS AND GERMAN MISSION.

ON August 1st last, President Orson F. Whitney, his wife, May Wells Whitney, and Secretary Thomas M. Wheeler left Liverpool, to visit the Swiss and German and Netherlands Missions. Writing under date of August 17th, Elder Wheeler says: On August 11th we arrived at Lausanne, a beautiful city on the shores of Lake Geneva, and were met by President Serge F. Ballif and Elder David L. McKay. Our first meeting was held in the little hall used by the saints for their regular meetings. A good representation of Church members and their friends attended the service.

President Whitney referred to some of the great characters of Swiss history, such as William Tell and Arnold Winkelried, and told of the influence they had exerted for good upon the Swiss people of their time. He also dwelt on the Gospel taught by the Latter-day Saints, and testified that it is the true Gospel of Christ.

Secretary Thomas M. Wheeler spoke of the wonderful evidences of the handiwork of God in the scenery of Switzerland, and of the blessings that come to people through their obedience to the Gospel.

Sister May W. Whitney, and President Arthur H. Taylor, of the Hull conference, testified to their knowledge of the truth of "Mormonism," and expressed their thankfulness for membership in the Church of Christ.

President Ballif acted as interpreter and made a few remarks in the French language.

August 12th we arrived at Berne, the capital of the Swiss Republic, and were met by Elders Hickman and Miller. President Othello Hickman, who presides over the Berne conference, had advertised our coming quite thoroughly, with the result that two hundred people assembled in the very comfortable meeting-place in the heart of the city. A choir, consisting of about forty voices, under the leadership of Brother Lindemann, sang, in German, selections from the "Songs of Zion."

Elder Thomas M. Wheeler referred to some of the distinctive features of the Gospel of Christ, namely, revelation, divine authority, and other doctrines that characterized the Church established by the Saviour.

President Whitney delivered an instructive discourse on the personality of God. He also spoke of the divisions of time in the world's history. Said we are living in the Saturday evening of time, just before the dawn of the Great Sabbath, when Christ will come to claim his own. Before that day there must be house-cleaning, and it is now in progress.

Presidents Arthur H. Taylor and Serge F. Ballif bore their testimony, and Sister Whitney told of some of the conditions in Salt Lake Valley in early days. Said she had always had implicit faith in the Prophet Joseph Smith—that he was called of God to lay the foundation of his great latter-day work.

A priesthood meeting was held at Zurich, Saturday evening, the 13th inst. There was a good attendance of elders and other brethren holding the priesthood. President Whitney outlined the organization of the priesthood, its powers, and how they should be exercised. Said the priesthood should be used for the uplifting of the people, and in kindness, gentleness and with love unfeigned. The Lord is directing his work through living oracles and not by the dead letter.

Secretary Wheeler said that those holding the priesthood had laid their foundation upon a rock; but they should be careful to

build up their life's structure of the same material, so that it might stand the storms. The Gospel, he said, brings peace and happiness into the homes of those who try to conform their lives to it.

President Arthur H. Taylor felt it a great blessing to be associated with men of God. He testified to the sterling character of the authorities of the Church with whom he was acquainted, and to their devotion to the cause of truth.

Conference meetings were held on Sunday, August 14th, in the Tonhalla, the most beautiful hall in Zurich, it having been rented for the occasion. It is located just outside the business district, and in the better part of the city. Through the efforts of President Edmond Hoffman, the meetings were well advertized. Four hundred and eighty people attended the afternoon service, and four hundred and twenty-five the evening session. The hall was beautifully decorated and well furnished. A choir of thirty-five voices, under the leadership of Brother Carl Ringger, furnished excellent music for all the meetings.

At the morning session there were three hundred and twelve present. Elder Wheeler spoke of the wonderful Sabbath School organization of the Church, and of the great good that is being accomplished by it.

President Arthur H. Taylor pointed out the necessity of training children in early life, so that they might, as they grow up, walk in the way of the Lord, even in the way of eternal life.

President Whitney told of the first and second missions to Europe, in the years 1837 and 1840. Said at that time the Church seemed doomed, for storms of opposition raged without and dissension within. The opening of the European mission brought many stalwart members into the fold, and stemmed the tide that threatened to wreck the Church. The exodus of the saints to the Rocky Mountains was not only in fulfillment of prophecy, but a necessary move for the furtherance of the work of the Lord. The law of consecration is the true law of living, and it will be established in the Lord's own due time. Referred to the prophecy on war, and said the Civil War was only the beginning of its fulfillment. The Lord declared that war would be poured out upon all nations, and His word will be fulfilled to the letter. The saints will pass through the calamities if they strive diligently to keep the holy commandments that have been delivered unto them.

At the afternoon meeting President Whitney spoke of the banishment of John the Revelator to the Isle of Patmos, and of the visions he had, in one of which he saw an angel bringing to earth the everlasting Gospel. Christ's Gospel is everlasting; it was instituted before the world was framed. The Bible, he said, does not contain all that God has spoken to man; several sacred writings are mentioned in the Bible that are not found therein.

Discoursed briefly on the first principles and ordinances of the Gospel.

Brother Gmelin, who has been a member of the Church thirty-five years, bore his testimony. President Othello Hickman and Elder R. Miller also testified to their knowledge of the truth of "Mormonism."

Between the afternoon and evening meetings the visitors, with about two hundred of the saints and elders, took lunch in an upper room of a temperance restaurant, and after the meal sang several of the songs of Zion.

At the evening service President Edmond Hoffman testified of the restoration of the Gospel, and Sister Hoppler sang a solo entitled, "Farewell."

President Whitney spoke of the belief extant in the world in the early part of the nineteenth century with reference to eternal punishment. Called attention to the revelation given by the Lord to the Prophet Joseph Smith concerning the punishments that will be meted out to the wicked and ungodly. Men will be judged according to their works, and all will be saved in some degree of glory, except the sons of perdition. The Gospel will save all who repent. An opportunity will be given to all people, either in this life or the life to come, to hear and accept the glad tidings of salvation. The degree of glory to which men will attain will depend upon their faithfulness and obedience to the commandments of God.

President Taylor said the members of the Church had not been deceived. They had, through obedience to the Gospel, received the Holy Ghost, a witness of the truth. No man could give them the knowledge they possess.

At the morning meeting Sister Whitney and President Ballif were presented with beautiful bouquets of flowers by the officers and members of the Relief Society.

Brother Max Zimmer, assistant editor of *Der Stern*, acted as interpreter at all the sessions of the conference. His services were greatly appreciated.

THOMAS M. WHEELER, Secretary.

"SUCCESS is no success, if it makes not a happy mind; and the mind that is not holy cannot be happy. A good author, writing before the invention of the compass, says: 'Even when your affairs be of such importance as to require your whole attention, you should look mentally towards God from time to time, as mariners do, who, to arrive at the port for which they are bound, look up more towards heaven than down on the sea on which they sail; thus will God work with you, in you, and for you: and all your labour shall be accompanied with consolation.'"—GOULBURN.

AN ENGLISH CONVERT'S EXPERIENCE IN UTAH.

BY FRED L. W. BENNETT.

IT IS a little over five years since I gathered with the body of the Church in Utah. I was a member of the Norwich conference, and like most of the other saints in the European Mission, looked with longing eyes toward the Rocky Mountains. Previous to my investigation of the teachings of the Latter-day Saints I had been indifferent to organized Christianity. As I became acquainted with the "Mormon" missionaries and observed their humility, and their courage in the face of mobs, not to mention the financial sacrifice they were making in order that they might deliver their message, I thought, "Surely these men are true followers of Christ. How wonderful it must be to live among them!"

In less than six months after I was baptized, I made preparations to go to America, to dwell among the Latter-day Saints. During the five years that have elapsed since that memorable Monday morning when, with other members of my family, I set foot on the streets of Zion for the first time, I have had an opportunity of studying the "Mormon" people such as is given to few emigrants in the first five years, or the first ten.

Although my home, since my arrival, has been in the city, I have traveled extensively in the country, and have mingled with the members of the Church in rural districts as well as in the cities. I have stayed at the homes of families who have had one, and sometimes two sons on missions; I have had Latter-day Saints for colleagues and have been in competition with them for business. I have met many of the leading men and many whose names are not known beyond the limits of a very small circle. And what is my opinion of the Latter-day Saints to-day? Do I feel as I did when I applied for my passport at the British Foreign Office in 1916, and said I wanted to go to Utah, U. S. A.? Has my contact with the "Mormons," not as an investigator of their religion, but as one of them, shaken my faith? Do I still believe that the Gospel has been restored in the latter days, that Joseph Smith is a Prophet of God, and that the Church of Jesus Christ is the true Church? An answer to these questions will, I believe, be of interest to the Latter-day Saints in the British Isles, and especially to those who may be thinking of coming to this country.

Have I been disappointed? Yes, I have. I expected too much. Like thousands of others, I made the mistake of regarding the Latter-day Saints as perfect, or nearly so. I thought they were all as full of enthusiasm for the spread of the Gospel, and as humble and consistent as the missionaries. But it gradually dawned upon me that the saints were just human beings after

all, and as liable to err as others; that people who had to work every day, and worry too, perhaps, could not always be as benignant and thoughtful of the souls of men as those who are far removed from the daily grind, and who, for the time being, are solely engaged in the Master's work. I have unlearned many things.

"Think not when you gather to Zion," says a hymn, "your troubles and trials are o'er." Zion is the great testing place. It is here that one sees "Mormonism" as it really is. Am I glad I came? Indeed I am. My faith in the Gospel as taught by the Latter-day Saints is stronger than it ever was. I know that it is true. Through the weakness of the people I see great strength and loyalty to the Truth. Men, who to the casual observer seem neglectful and indifferent, send their sons and daughters to distant lands, at a great financial sacrifice, in order that the great work may go on. Faith! Indeed they have faith. As a guest or transient boarder in their homes, I have knelt down with them at night whilst a prayer has been offered to Heaven for the safe keeping of those missionaries. All has been peace and harmony, and one could not but feel that God was near. There is no class of people in the world that even approach the Latter-day Saints in faith in God, loyalty to Church and country, and in love for their fellowmen. But one learns out here to lean on no one, but to stand alone. My advice to members of the Church who may be contemplating coming to Zion is: Look for that which you want to find. If you want to see ugliness, you will doubtless find it; but if you want beauty, you will find that too, and plenty of it. Eighteen months ago it was my misfortune to be seriously ill for a long time, and I shall never forget the kindness I received. I know that "Mormonism" is the restored Gospel of Christ; that Joseph Smith is a true Prophet, and that the Presidents of the Church from his time to the present are also Prophets of the Most High. Yes, after five years, I have come to the conclusion that "Mormonism" will bear the test of the most critical emigrant—if he will only realize that the saints here are human like himself.

1051 Seventh East Street, Salt Lake City, Utah, U. S. A.

A WRITER in the *Religious Telescope* tells a story of a minister, who, after scourging his congregation at a fearful rate, on going out of the house, was accosted by an old man who asked him if he would not preach from the text:

"Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, 'Beat my sheep.'"

"No, no," said the minister, "you are mistaken, my brother. He said, 'Feed my sheep.'"

"Ah! did he?" said the old man, with a deep, searching look into the pastor's face, "I thought mebbe you read it, 'Beat my sheep.'"

SOME GOOD MEN SMOKE BUT LATTER-DAY SAINTS STAND ABOVE THAT GOODNESS.

BY ADAM S. BENNION.

THESE lines struck me as I heard them recently on a trip through Arizona. They emphasize an ideal not only of our Church, but of all nature:

"I have walked in summer meadows, where the sunbeams flashed and broke,

But I have never seen the sheep nor cattle nor horses smoke;
I have watched the birds with wonder, when the grass with dew
was wet,

But I have never seen a robin puffing at a cigarette.

"I have fished in many rivers, when the sucker crop was ripe,
But I've never seen a catfish pulling at a briar pipe;
Man is the only living creature who pervades this vale of tears,
Who like a blooming threshing engine puffs smoke from nose and
ears.

"If Dame Nature had intended, when she first invented man,
That he would have smoked, she'd have built him on a widely
different plan;
She surely would have built him with a stove-pipe and a grate;
And he would have had a smoke consumer, strictly up to date."

As it has been pointed out, there are good men who smoke, but the Latter-day Saints stand above that goodness; they dedicate themselves to a principle, the purity of which forbids that we smoke. I cannot conceive the Master of the world smoking, nor any of his prophets. I would that we could stand upon an ideal of personal purity that our young men would be too proud to smoke—proud of their ideals handed down by their forefathers.

FROM THE MISSION FIELD.

Release.—Elder John W. Pitcher, a traveling elder in the Norwich conference, has been honorably released to return home, owing to the serious illness of his wife.

Baptisms.—August 19th last, a new member was added to the Church at Adlington, Liverpool conference. She was baptized by Elder Thomas C. Finch, and confirmed by Elder George T. Patrick.

A new convert was baptized at "Deseret," London conference, August 18th last. Elder Ray Woodfield performed the ordinance, and President William T. Hawkes officiated at the confirmation.

Branch Conference.—The Airdrie branch of the Scottish conference held a very successful conference in Olive Hall, on the 21st ult. At the morning session addresses were delivered by President Little, Elders Cummock, Finlayson, McGhie and Pearce. At

the evening meeting Elders Ingles, Jorgensen, Finlayson, McGhie, and Little expounded Gospel doctrines, and bore testimony to the restoration of the Gospel through the Prophet Joseph Smith. Among those present were quite a number of non-members of the Church. The previous day a priesthood meeting was held at the home of President Graham, at which gratifying reports were made and valuable instruction given.

THE WORLD WITHOUT CHILDREN.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children:
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

—LONGFELLOW.

DIED.

BIRKINSHAW.—Mrs. Maria Simms Birkinshaw, wife of Willis Birkinshaw, died Saturday evening, July 30th, 1921, at the family residence, 524 East Fifth South Street, Salt Lake City, Utah, U.S.A. Deceased was born in Sutton-in-Ashfield, Nottinghamshire, England, September 20th, 1854, and went to Utah in 1888. She is survived by her husband and the following children: Mrs. H. A. Christenson, of Gunnison, Utah; Mrs. R. E. Rogers, William Birkinshaw, Mrs. A. M. Faddis, of Salt Lake City; Mrs. J. J. Veldenzer, of Pasadena, California, and Harold Birkinshaw, of Portland, Oregon; also twelve grandchildren. Funeral services were held Wednesday, August 3rd, in the Ninth Ward meeting-house.

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